

# THE ANGLICAN DIGEST

LEVEL  
ONE

SPRING A.D. 1964



## CREAM OF THE SPRING CROP

A BOOK which deals with the difficulties and disciplines of the Christian life, and does it lightly and usefully, is an ideal companion for Lent. Such is the EBC "Book-of-the-Season" for spring, *The Night and Nothing*, by the Rev'd Gale D. Webbe, a Western North Carolina parish priest.

Father Webbe has already written two well-received books and many articles and stories (under a pen name) for *The Saturday Evening Post*, *Coronet*, *Esquire*, etc., mostly on secular subjects. He thus is able to speak to the ordinary man interestingly and convincingly, even on supposedly mysterious matters such as mystical experience, temptation, aridity (dryness in prayer), acedia (weariness of life), and death. Actually, his subjects are not esoteric at all; they are the common experiences of men, but they come to the uninstructed as nameless dreads and unexpected obstacles. Fr. Webbe's book is valuable if only for showing that the Christian way is a well-traveled, well-marked road — not easy, but comfortable for travelers who know the signs and will make the effort. Beginners, others who have set out alone and become discouraged, and seasoned pilgrims all will welcome Fr. Webbe as a knowledgeable and graceful companion. He has lived with both the classics of the spiritual life and the real problems of the man in the pew: he claims no originality, even for the witty and quotable phrases which sprinkle his pages, but he brings the two levels of experience together with an easy skill.

The title of *The Night and Nothing* refers to St. Peter's complaint that he had toiled all night at fishing and taken nothing; nevertheless, he let down his net one more time as directed and got his catch (St. Luke 5:4ff). The book is published by Seabury Press, 815 Second Avenue, New York City 10017. See the special offer and order form in this issue of TAD.

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# the anglican digest

- ✦ some things old
- ✦ many things new
- ✦ most things borrowed
- ✦ everything true

A quarterly miscellany reflecting the words and work of the Churches of the Anglican Communion

## MIND YOUR BUSINESS

WE HEAR constantly nowadays that the layman must get busy doing something for his Church, but no one seems to be certain just exactly what it is he ought to be doing. When in doubt, there is always money to raise, so he ends up working on stewardship or the canvass or making pancakes for the men's club dinner. Persistent cases can be put to teaching Church school or going to conferences. Those sorts of things are what usually is meant by working *for* the Church — a pretty dull and unimaginative business, it seems to me.

What really is wanted are laymen to get busy *as* the Church; but that means witness, and witness does not mean pushing doorbells to procure another pledge nor urging nominal Churchmen to get involved in a parish situation that is dead, dead, dead. The word *witness* has been overworked, misused, and nearly beaten to death. It should have nothing to do with promotional campaigns or sales of used clothing. Rather, it should mean being able to explain the faith and practice of the Church without embarrassment, apology, or self - con-



sciousness, with quiet and reasonable conviction.

I do not mean that the Church expects her laymen to go around making nuisances of themselves by intruding religion into unrelated conversations; but at coffee breaks, or wherever friends gather informally, someone is likely to say, "Man, do you really hold with all that stuff?" and, instead of remaining silent and uncomfortable, the layman must be able to say yes and then to say why. He must know what the Church teaches, be able to express it in simple and straightforward language, and know when to quit talking after the seed has been planted so that the Lord may water and nourish it. He will learn to do so by being converted and convinced himself through the work of the Holy Ghost in God's good time.

This tangled world we live in seldom offers a solution without a new problem attached. The trainers of the laity are the clergy, but between the two groups there is a great gulf fixed and prevailing.

The Rev'd John Q. Pastor is the most unemployed and overused person in our society. Only a fraction of the learning he has been taught will ever be used; there just does not seem to be much need of it. A couple of generations ago, the American Church discovered that priests make inexpensive office

help and fairly good maintenance men. A young priest comes to his work, the cure of souls, and immediately finds himself presiding at committee meetings, soothing hurt feelings, assisting the sexton, and turning the crank on a duplicating machine — the great modern prayer wheel. Somehow, in order to make him visibly useful, we have maneuvered him over to the wrong side of the altar rail.

Mutual trust and confidence between layman and priest is a rare thing in our day. The parish priest is uncertain and apprehensive because he is not sure of what will be expected of him by his bishop or his people. He is anxious if he does not produce impressive statistical data on endless reports: that sort of thing constitutes success. On the other hand, he is plagued by the ever-present threat of displeasing some of the pledging faithful, and so reducing the funds available for his salary and parish expenses. How he holds up as well as he does is a modern miracle.

The priest cannot be the parish missionary: he is only one percent of the Church, and the laity is the other ninety-nine. He must be the preparer of the parish missionaries and a priest of God — God's servant first and the servant of the people second. We must put him to work at the altar and among his people, and then we must give

serious thought to how the resulting quiet reality and conviction may best reach the community.

The present strategy is to build the most lovely church we can afford in the most attractive location we can find. We make the exterior as beautiful as we can to show how much we think of God, and put in a fine pipe organ and stained glass windows, too — the last, usually memorial gifts, the residue of an estate. A sign is put near the imposing entrance announcing services next Sunday and on such Saints' days that anybody shows up. Thus we cast our net of stone, wood, and glass before the neighborhood and hope that the unwary may be trapped.

The trouble is that the wary and unwary are a few blocks away on another, less attractive street, suffering, simply staying alive, or seeking luxury, comfort, and amusement. Tragically, the net is seldom let down where humanity is exhausting its desire to be independent of God. We expect, by luck and accident to have the fish swim over to where the net is spread.

Most tragically of all, when a single stray is caught, and it isn't a particularly pretty or prosperous fish, we become nervous and uneasy; and it isn't long before someone throws the poor thing back into the sea of life.—The Bishop of Montana; taddled from the *Pennsylvania Church News*

## TO KEEP A TRUE LENT

Robert Herrick, priest, 1647

IS THIS a fast, to keep  
The larder lean,  
And clean  
From fat of veals and sheep?

Is it to quit the dish  
Of flesh, yet still  
To fill  
The platter high with fish?

Is it to fast an hour,  
Or ragged to go,  
Or show  
A downcast look, and sour?

No; 'tis a fast to dole  
Thy sheaf of wheat  
And meat  
Unto the hungry soul.

It is to fast from strife,  
From old debate  
And hate;  
To circumcise thy life;

To show a heart grief-rent;  
To starve thy sin,  
Not bin.  
And that's to keep thy Lent.

## UNITY

WITHIN Christendom these days, there is an increasing awareness of the sin of division. The Body of Christ, the Church, is sore, wounded, and broken. During the Reformation and for some time thereafter, orthodox Christian theology was forced to pay the price of disunity in order to maintain its integrity. Today, in order to maintain the integrity of theology, we must pay the price of humbly and sincerely seeking unity. The Church is now committed to conversations toward that end. We can only pray and be alert that the conversations will not attempt to seek the lowest common denominator, but that they will be forthright in dealing with basic and profound differences, and that those differences will not be glossed over by a sentimental and unrealistic approach. Schism within Christendom will never be healed by any scheme devised by man; but the Holy Spirit will guide into all truth those who sincerely seek to heal the unhappy divisions as they listen to His voice and follow His prompting. Perhaps the greatest hope for the eventual healing of Christ's broken Body is the liturgical reform movement which is now leading every major Christian group to re-

cover the centrality of Christ in the Eucharist and to comprehend the Liturgy as the work and worship of the whole people of God. — The Bishop of Nebraska



## EXAMPLE

THE SAINTS of the Church are of every century, and come from widely differing cultures and countries. They are not to be imitated slavishly, especially in the outward ways peculiar to a country or generation, but they have a common spirit of devotion to God and to the Church. Individually they display different virtues, and some may appeal to us more than others; but we may all find in one or more saints some virtue we ourselves need or desire. In none shall we find all the virtues; only in the Perfect One shall we find the perfect Saint, and the imperfections of the saints will compel us to examine more closely the only Perfect One.

Our age is looking for a purpose in life, something worth living and dying for, and we can have our examples from the past given to us in the lives of Christian saints, and the sooner we have them set before us the longer we shall have to fashion ourselves on them. — Taddled from the *Monmouth* (Church in Wales) *Diocesan Gazette*



## WE RECOMMEND

◆ To Deputies to General Convention and to others concerned with the integrity of the American Church, *The Anglican Law of Marriage and the American Marriage Legislation of 1946-1949*, by Spencer Ervin. The closely-reasoned, sparsely-worded thirty-page pamphlet traces the development of the Church's laws of marriage and shows how the latest American canons on the subject break the delicate ties of unity with the Anglican Communion. American dislike of discipline and shunning of painful, unpopular standards have brought about the current situation, but Mr. Ervin easily demonstrates that present ambiguous legislation, departing so far as it does from tradition, has not given the bishops a free and merciful hand in the matter, but rather has forced even the best of them into tyranny or caprice. (Order from the Trinity Press, 708 Bethlehem Pike, Ambler, Pennsylvania; \$1.00.)

◆ To students of prayer, E. W. Trueman Dicken's *The Crucible of Love*. The author, an Anglican priest, compares and elucidates the writings of two Carmelite saints, Teresa of Jesus and John of the Cross, who,

between them, shed light into the dark places along the way of a soul's passage to God. Father Dicken concludes that contemplation is for everybody; but his argument isn't. His book is pretty heavy going, but does provide a complete guide in the art and science of prayer; the fellow who has his head in heaven will feel its boost. (Order from Sheed and Ward, 64 University Place, New York City 10003; \$8.50.)

◆ To those who like fancy writing (as rich as fruitcake with rum and whipped cream), *The Innocent Curate*, by Paris Leary: almost every phrase is handcrafted and quotable — indeed, it is almost too much of a good thing. The book is not for everyone, and particularly not for those who do not want even to hear about current confusions and uncertainties in moral matters; and the work turns on a so-called miracle which, unlike real miracles, has nothing to do with meeting our Lord: it is more like Thorne Smith white magic. Nevertheless, weakness and inanities on the contemporary ecclesiastical scene are withered by well-deserved ridicule, and, as *The Saturday Review*

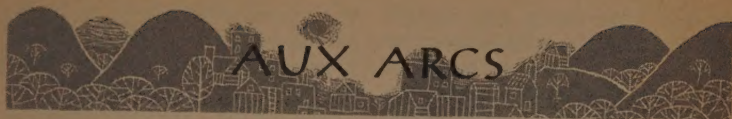
commented in a leading article, "Although most of the villains are connected with the Episcopal Church, the author makes it clear that he is not attacking all priests or all laymen; the general tenor of the book can be described only as pro-Christian. [No wonder: the author is a priest as well as an English teacher.] The story, once he gets to it, is skilfully developed and comes to a neat climax." Order from Doubleday and Company, 501 Franklin Avenue, Garden City, New York; \$3.95.

♦ Chapters one, two, and five of the Seabury Press Lenten Book, *Free in Obedience*, by William Stringfellow. Chapter one declares that the United States is founded upon the philosophy of the Industrial Revolution, which has been confused with faith in God. Chapter two observes that the crowd-pleasing pageantry and parade of Palm Sunday are what ecclesiastical types seem to hanker after today, not the mystery of Maundy Thursday, the pain of Good Friday, or the embarrassment of Easter which shatters all human pretensions to either independence or noble tragedy. Chapter five says truly that the Christian victory is won, that nobody has to come to God's rescue, and that Churchmen had best witness to God's love by what they are and not through promotion of projects and institutions. We must pass over

chapters three and four because we didn't understand them — although there did seem to be some strange doctrine in there ("Sex, fashion, and sports are all among the angelic powers — which may be news to St. Michael and company). The strength of Mr. Stringfellow's work is that he has been around a lot, is angry about the right things, and has some good ideas. Its weakness is that the author's feelings are clearer than his meanings (he is a very rough writer) and he scarcely ever lowers his voice to speak to or of the individual. Personal to Mr. Stringfellow's blurb writers: a theologian is one who draws distinctions and discerns patterns in the acts of God. On the evidence of this book, your man is not a theologian but rather a prophet, one who applies the word of God to the current situation. Order from Seabury Press, 815 Second Avenue, New York City 10017; \$2.75.

♦ To all diocesans: an eight-page leaflet prepared by the Bishop of Rhode Island, "You, Your God, Your Church, Your Will." People will not "leave Bequests for religious and charitable uses" unless they know about those uses, and it is up to the Church to tell them. Rhode Island's effort to discharge a Prayer Book obligation could serve as a model for any diocese. Without pleading, the listing lets the needs speak for themselves.





## AUX ARCS

ON NOVEMBER tenth, I celebrated the Holy Eucharist at the Cathedral Church and then, with bag all packed and the Bishop of Fond du Lac aboard, set out toward the See of Springfield (Illinois). We arrived at the palace at the appointed time to find that his Lordship, the Bishop of Quincy, had beaten us there by minutes. We had a quiet and enjoyable evening together, rose early for Mattins and Mass, with our host as celebrant and, later, cook.

Before nine, we were on our way down Highway 66, doing what the law allowed. At one point we skittered and dodged a driver who decided to pass just as we were passing her — and four dioceses almost had new elections. A hundred miles farther on, our nerves had calmed and tremors quieted. The company was fun, and by nightfall, we made Eureka Springs, Arkansas, and our destination, Hillspeak, the home of the Episcopal Book Club.

We found it and all its works wonderful to behold. We saw the insides of the houses and the red-barn offices in black of night, and then we came back in the morning for Mattins and the Eucharist. The view by day-

light was marvelous and we could see how well-named was that bit of God's creation. The little company of residents and guests gathered about the altar as Fond du Lac's Father in God celebrated, observing the 25th anniversary of his ordination to the priesthood. We had arrived in pouring rain but left in bright sun, the colors of the forests golden and scarlet.

To Little Rock by noon to get moved in and lunched before the House of Bishops convened. We didn't have too much to do, which made it possible to consider our business in a more relaxed and deliberate fashion than usual. We tackled things like machinery for handling unusual situations bishops are faced with in their dioceses, the missionary advance of the Church in Mexico and Columbia, and what we really think about the role of the episcopate in the Church, past, present, and future. We did accomplish much, and I think we were amazed at the agreement we found.

Fond du Lac went on his way without us, but the meeting done on Friday, Springfield and Quincy rode with me northward. At least twice we almost joined our Maker as wild

drivers (one in a big truck) wandered willy-nilly across the lanes as we attempted to pass. Our guardian angels were exhausted when day was done.

We reached the palace in Springfield again in time for dinner (the Bishop's wife home to welcome us), then on to Peoria for the night in Quincy's palace and home to our own little hut the next morning, mighty thankful to get off the highway sound of life and limb. — The Bishop of Milwaukee; taddled from *The Milwaukee Churchman*



## WORDS

**P**REVENT comes from the Latin word *prevenire* which means to anticipate or to come before. It is not really an English word at all. One of my private interests is "Middle English," but I have never found *prevent* in any Middle English poems or prose passages. The word was already archaic when the Prayer Book was first put into English in 1549 and was never used by the ordinary Englishman. Archbishop Cranmer kept it because he regarded it as an essential technical term in the Christian Religion. It occurs (outside the Psalms) in four places: in the Collects for Easter and Trinity XVII, and in Article X, where it is associated

with grace, divine help, or favor, and the Christian doctrine that, because of Original Sin the "preventing" or "prevenient" or "anticipating" grace of God must inspire a man to do good before he can do it. Once he has started to do good, the "co-operating" grace of God will complete it in him.

**TO LET** is to hinder or impede. It is related to the word *late*. To let a person is to make him late. Our sins "make us late" in "running the race that is set before us."

**NAUGHTY** means to be worth naught — worth nothing, and therefore worthless. In former times it was much stronger than it is today.

**VULGAR** means something which belongs to the *vulgus* or common people. There is no snobbish overtone as it is used in the Prayer Book: it means ordinary, everyday — the sort of thing which everybody is familiar with.

**FROWARD** means awkward, difficult, stubborn, self-willed, perverse — the opposite of toward. It means from-ward, and is applied to a person who always wants to go in the opposite direction. — Taddled from *Church Illustrated*



"Lay this body anywhere, only this I beg of you: that you remember me at the altar of the Lord."—St. Monica

# BURIALS

✠ Fletcher Harper, 89, great-grandson of one of the Harper and Brothers who founded the publishing firm and, for forty years, master of foxhounds of the Orange County (Va.) Hunt (of which the wife of the late XXXV President of the United States is a member); from Grace Church, The Plains, Diocese of Virginia.

✠ Robert Irwin Powell, 63, World War II liaison officer between General George S. Patton, Jr., and the free French forces, and, at his death, an architect working on the Japanese and Masonic pavilions at the rebuilding New York World's Fair; from St. Francis' Church, Long Ridge, Stamford, Diocese of Connecticut.

✠ Clive Staples Lewis, 64, Belfast-born Oxford and Cambridge literary historian and Christian apologist, author of *The Screwtape Letters*, *Mere Christianity*, and some three dozen other books (including one of his last, *A Grief Observed*, published pseudonymously by Seabury Press at \$2.00, a diary of the illness and death of his wife, who, attracted to the Church by his books, went to meet the author and in 1956 ended his years of bachelorhood; she died in 1960);

who once commented: "I gave up Christianity at about fourteen. Came back to it when getting on for thirty. Not an emotional conversion; almost purely philosophical. I didn't want to. I'm not in the least the religious type. I want to be let alone, to feel that I'm my own master; but since the facts seemed to be just the opposite, I had to give in": in Oxford.

✠ Elizabeth Bentley, 55, Connecticut-born (of Republican parents) Vassar girl, who revolted against European Fascism, joined the Communist Party in the 1930's to become a Soviet spy in the United States during World War II, and later became a counter-spy for the F.B.I.; who, with Whittaker Chambers, helped to set the political tone of the decade following 1948 with testimony before Congressional investigating committees; and who in recent years has been quietly teaching English in a correctional school for girls; from Holy Trinity Church, Middletown, Diocese of Connecticut.

✠ Amelita Galli - Curci, 81 (her theatrical biographies had claimed 74), Milanese - born, one of the great coloratura stylists of the century before her retirement 25 years ago, whose clear, self-trained voice was not big, but was capable of a pure high E flat which could reduce an audience to pandemonium; who gave in 1961 a 500-seat



concert hall and arts auditorium to the Bishops' School for Girls, La Jolla, Diocese of Los Angeles; in La Jolla.

✠ William Harrison Standley, 90, sometime Chief of Naval Operations, and, after his retirement following a half-century of service, U.S. Ambassador to the Soviet Union during World War II and head of a crime commission appointed by the Governor of California in 1947; from Christ Church, Coronado, Diocese of Los Angeles.

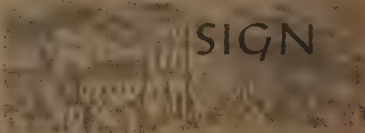
✠ Samuel Moor Shoemaker, 69, priest, author of more than 25 books and much-admired preacher; from St. Thomas' Church, Garrison Forest, Maryland.

✠ Gertrude Robinson Smith, 82, spinster, indefatigable raiser of money for worthy causes, founder of the Berkshire (Massachusetts) Music Festival which grew into the Tanglewood Music Camp; from St. Bartholomew's Church, Manhattan.

✠ Frank Archibald Rhea, 76, V Bishop of Idaho (1942-1957), in retirement called "the Apostle to Pill Hill" for his frequent and earnest ministrations to Seattle's hospital cluster; from Trinity Church, Seattle, Diocese of Olympia.

✠ Adolphe Jean Menjou, 73, Pittsburgh-born (of French-immigrant parents) actor in more than 200 motion pictures, who mostly portrayed a debon-

nair, elegantly-dressed sophisticate but whose last film role was the unkempt eccentric in Walt Disney's 1960 *Pollyanna*, and who recently had been more active in Republican party politics than on the stage; from All Saints' Church, Beverly Hills, Diocese of Los Angeles.



*In the narthex\* of the  
Church of Saint John  
the Evangelist, Princes'  
St., Edinburgh, Scotland.*

IF after Kirk ye bide a wee,  
There's some may like to  
speak to ye.

If after Kirk ye rise and flee,  
We'll all seem cauld an' stiff tae  
ye.

The one that's in the seat wi' ye  
Is stranger here than you maybe.  
All here hae got their fears and  
cares.

Add ye your soul to ithers  
prayers,  
And be our angel unawares.

\*Narthex: a space or room inside the entrance to a church, separated from the nave by columns, rails, or a wall; in the early Church it was occupied by catechumens (persons being instructed before baptism), candidates for baptism, and penitents, all of whom were dismissed before the Eucharist proper began. Nowadays almost any vestibule is called a narthex.

## MUTUAL RESPONSIBILITY

THE BISHOP OF BALLARAT (Province of Victoria, the Church in Australia) told his synod last autumn, "I cannot think of any statement I have ever read which, by implication, more clearly reveals what is wrong with the form of our Church, or which more eloquently describes what we ought to become, than the document, 'Mutual Responsibility and Interdependence in the Body of Christ,' presented to the Toronto Congress.

"Yet, the paper leaves me with a feeling of futility and frustration because it gives no answer to the questions which vex our minds about the situation and mission of our Church in the world. It only describes our situation as it is and as it ought to be, but gives no hint of answer to the question, 'How is the one to be changed into the other?' It shows no sign of awareness that this is the really urgent question, or, indeed, that the question exists at all.

"As to the 'how' of the change desired and proposed, I am very much afraid that we are about to be subjected to another explosion of promotion, this time on a global scale, in the \$14,000,000 range, in fact. I anticipate an intensifi-

cation of the paper war which already fills our mail-boxes, litters our desks, and crams our wastepaper baskets. Already we have evidence that the promotional approach is the one which has first suggested itself to those who have taken the matter in hand. There is, I imagine, to be a 'Planned Program' of titanic proportions.

"The prospect leaves me cold, or, rather, makes me go hot and cold. I fear that the propaganda-tolerance of our people is approaching its limit. The law of diminishing returns is already operating in the field of Church-promotion. Promotion techniques cannot work beyond a certain point because they can only tap what is already there; they will not create the spiritual power necessary to bring the Anglican Communion to the rebirth. There are no problems in the Anglican Communion which are not spiritual ones.

"Converted lives are the channels of the Church's power. We must have evangelical preaching of the Gospel of Christ within the economy of Catholic and sacramental liturgy and practice. Nothing else can save or renew us. It is not much use fiddling with altered times of service, parish communions, and so-

called family services unless they are based on the daily communion of the family in holy things. The revival we are thinking about is impossible apart from the revival of family religion, and, specifically, family prayer. We also need lay participation in adult groups for discussion, Christian devotion, and Christian action — activities where an individual can come to grips with his faith. Other instruments needed for revival are retreats and Bible study. Our basic weakness lies, not in the organization of our Communion, but in the hollowness behind the facade of what organizations we do have.

"To some, what I have said will seem to be an attempt to evade responsibility, to ignore a stirring call to action. The muscle-men of ecclesiastical politics, the smooth operators of good public relations, and all those who have succumbed to the heresy of Action may cry, 'Ah! Back to the catacombs!' I have a word for that, although it is not mine, but Another's: 'In returning and rest shall ye be saved; in quietness and confidence shall be your strength. (Isaiah 30:15) Not by might, nor by power, but by my spirit, saith the Lord of hosts.' (Zachariah 4:6)

"Every classic example of Christian mission sprang from personal religion — Isaiah, St. Paul, St. Francis of Assisi, St.

Ignatius Loyola, and John Wesley. Toronto has called us to reorganize our religion. What we are really called to do is to find some religion to organize."

The Bishop of Ballarat may have the right of it, but it will take a lot to convince the Church of her plight. Self is in the saddle and there is a neurotic satisfaction in seeking to advance the Kingdom by self-endeavor. The promotional approach is an expression of the tendency and it has taken the Church by storm. The wisdom of the world is the assertion of self-resourcefulness, and it is not less the wisdom of this world when the Church serves it, garnished with prayer.

The foolishness of the Gospel is that our blessed Lord has taken away the sin of the world and that the Kingdom of God has been restored to us. It has all been done. Our selfhood cannot accept that, so we rationalize the Kingdom away. For every vital reason, our Lord's atonement provides that we be made free from the "old man." The Holy Spirit enables us (who have no alternative but to set our hearts to understand) to appropriate the fact that the man we once were has died with Christ.

Dying to self and sin enables us to accept the reality of the Kingdom and to appropriate it, although imperfectly. The Kingdom is extended among



others as we give the word of our testimony in what the blood of the Lamb has done. The Holy Spirit honors and empowers our words and deeds, and the rivers of living water flow out to convict and convert. It must be appreciated that the Persons of the Holy Trinity have done and do it all: our part is only to live out our testimony and endure the consequences. What is required in men and money is added by God's provision.

The promotional or self approach can only grieve and quench the spirit. The wisdom of the world can never bring in the Kingdom of God. They are contradictions; each is foolishness to the other. To put it bluntly, we don't understand

the message of reconciliation. Instead of concerning ourselves with the reality of the Kingdom and finding that it includes the provision of all things needful, our self-effort today is preoccupied with things and hardly knows what the Kingdom means.

Our selfhood can act only according to its fallen character. As long as we only ask Divine resources to bolster the "old man" we will inevitably walk our present path, one way or another. The need of the hour is to expose our hearts to the surgery of the Holy Spirit. We are so far gone in self vision and effort that nothing less than corporate repentance will suffice—Taddled from *The* (Australian) *Anglican*

## DEFINITION

Sincere — no make-believe.

Ardent — burning to serve.

Individual — no stock pattern.

Natural — nothing put on.

Thorough — each stroke followed through.

— *The Church of Ireland Gazette*

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Most of our failures are failures in the love of God. If we love God as we ought, our bounden duty will not be a goal to which we aspire, but a standard below which we will be unwilling to fall.

—A parish paper

## ADVENTURE IN KOREA

*Wherein the Bishop in Korea declares that parish buildings limit the size, service, and vision of the Churches which meet in them, and offers thoughts not irrelevant to less primitive conditions.*

ONE YEAR ago in Hwangchi, a team of three young Korean laymen started work under the direction of the Bishop in Korea. There were then no other Anglicans in the region. At Easter this year twenty-six were baptized and another fifty were made catechumens. Five congregations which total over 150 adults use the Prayer Book for worship; 175 children regularly attend four Sunday schools. We now have 4H clubs and a variety of adult classes. There are a small settlement for lepers, a freedom-from-hunger project, and a middle school with which we are connected. Relationships with the Presbyterians, Roman Catholics, and Methodists are close. The Church has actively co-operated with the local government in developing the new industrial community and working for the social betterment of the people.

For all these blessings we are thankful and give praise to God. Of our problems, let us single out one: the structure of the congregation, or how to group and minister to our scattered

Christians so that they may best fulfill their two-fold duty of worship and witness.

Modern conditions in many places have rendered the traditional shape of the parish obsolete, a fact well-illustrated in Hwangchi. Into a valley which recently held only thirty families have moved 12,000 people. In the center of the new population, four little places of worship have been built within a few hundred yards of each other. Each small congregation has its own choir, church school classes, and other organizations which monopolize the time and energy of its minister, while up in the mining communities on the mountainside are many unvisited and unChurched Christians. We found them to be neglecting to meet together for worship, allowing their children to grow up unbaptized and uninstructed in the Faith, lacking any sense of Christian fellowship among themselves, and making no effort to offer Christian witness to the community in which they were living. When asked what method of evan-

gelism he employed, a young minister in charge of one of the central Churches said, "I tell my people to bring others to Church and then I preach to them." His method succeeds in increasing Church membership but it accomplishes little toward the establishment of the Kingdom of God on earth.

When the Bishop is urged to erect a church building on the grounds that, if he did so, he would soon get many Church members, he replies, "I do not want that sort of Church members; I want Christians." Now that the Lord has given us men and women who want to be Christians and who, through Baptism and Confirmation, are becoming Church members, there arises the problem of the structure of their congregations.

If we were to make a great effort and concentrate all our energies, we might be able to build a little central church, and Sunday by Sunday attract a lively little congregation; but that would give us a cheap sense of achievement and we should soon lose all sense of adventure and zeal for the Kingdom. The problem is to preserve our sense of adventure and zeal and at the same time to build a worshipping community.

In seeking a solution we have been forced to recognize, and we have come to thank God for, the apostolate of the laity.

This year's harvest of souls has been reaped not by the Bishop or his clergy but by the Bishop's three largely untrained lay disciples. The future seems to depend upon the lay disciples of those three young men assuming local responsibility for leadership. That is happening already, as new Christians are grouping in their own localities to form what are sometimes called house-churches.

*The house-church form of congregational structure has many advantages (though it obviously creates difficulties). By remaining at home or very near to one's home to worship, the Christian and his neighbor are no longer in danger of thinking that the Christian life consists merely of going to a building which is called church. No longer can they leave behind their heathen neighbors and forget them when they gather for worship; rather they are daily challenged to make Christ known to those who live around them but cannot share their worship. There is no need for the Church to seek out or to invent opportunities to fulfill its Christian duty of service, for the family next door is at hand to serve. There is no need to erect institutions to demonstrate the love of God, for His Church in their midst is His own demonstration. As they do not leave their communities to walk several miles to join a worshipping*



*community in a distant church, members are not called upon to divide their loyalties; they remain in their own local community group and make its concerns the concerns of the Church. The Church thus becomes the forerunner of the Kingdom of God on earth.*

Above all, what we have called the house-church structure helps a congregation to survive where a more ordinary structure might collapse. In Hwangchi the life of a congregation is threatened from without by appalling poverty, by the necessity of working on Sundays, and because members are often compelled to be on the move from one mine to another. Similar conditions threaten Christian congregations in poor industrial areas the world over, and so make the Hwangchi experiment significant.

The house-church congregation need have no expenses, and so it does not matter how poor are the members. If the mine works on Sunday, worship can be at a time convenient to meet conditions, and full advantage can be taken of a holiday when it comes. If a Christian family moves to another mine, instead of being lost to the Church, it can become the nucleus of another house-church congregation. In an area where half the people are hungry, ill-clad, and live in shacks, one is not so likely to forget the attraction

that Communism has for the destitute and homeless: the possibility of the return of widespread persecution of Christians is not far from the mind. In the time of the great persecution in Korea, the house-church structure enabled the Church to survive, we dare not forget that the Church may once more be forced to go underground without warning.

Difficulties will multiply as house-churches increase in number. No problem arises while they are few and the priest in the district is reasonably energetic and anxious to serve his people in their small, scattered congregations. Once they multiply, however, and, as we dare to hope, the whole population begin to turn to Christ as their Saviour, then the task will become too much for even a team

## PRETZEL

IN EACH plate during Lent, some families place a pretzel, the ancient Lenten bread of the early Christians, who during the forty days abstained from all meat and meat products; they devised a bread made without milk, eggs, or butter, and baked it in the shape of arms folded at prayer. Children love the custom and explanation.

of active priests. The only proper solution would be to see that each house-church has a priest readily available to offer the Holy Sacrifice regularly, to absolve sinners, to make catechumens and to baptize them, and to anoint the sick and dying. There can be no shortcuts and an adequate ministry may take a long time to build up, but the sooner we start, the better.

When the house-churches do have their priests it may be that the only fulltime paid minister need be the bishop, whose jurisdiction would cover a far smaller area than our present-day diocese. Being a poor man, he would cover his diocese on foot or bicycle, and, like the Apostles of old, he would be welcomed by each house-church he visited as their father in God. He would keep them straight in matters of faith and order, he would deal with difficult cases of discipline, and he would inspire them to greater devotion and more zealous evangelism. Again like the Apostles, the bishop would be the link between the congregations and the universal Church; he would refuse to allow them to be introspective and would mold the several house-churches into a diocesan family. He would help the people to overcome their sense of loneliness, which is one of the greatest personal burdens of those who live in new industrial areas. The bishop would,

within Anglican tradition, allow himself to be the father in God not to Anglicans only but to all God's children.

Although the Bishop has resisted the idea of erecting an Anglican church which could easily stand in isolation from the rest of the community and in competition with other religious bodies, he has come to see the need for a community center, put up by the people themselves, which will serve the whole community. We plan a creche for babies whose mothers work, a clinic for women and children (and possibly for sufferers from TB), football pitches, and a swimming pool. The main building will contain a concert hall, a library, and 4H club offices. We also plan rooms or dormitories for young workers and teachers, and a restaurant where poor people can get cheap hot meals and hot baths.

Finally, we see the community center dominated by a beautiful church built to the honor and glory of God by the entire Christian population. We see a Korean royal pavilion, octagonal in shape, the perimeter divided into separate sanctuaries: one to be furnished by the Anglicans, another by the Presbyterians, another by Roman Catholics, another by Methodists. The different bodies would take over the whole building when they needed it

and conduct their services according to their different traditions, facing their own sanctuaries.

If the house - churches of Hwangchi did develop their own structure presided over by their own bishop, then he would call the whole diocese to the church at the community center for special occasions. There he would preside over the great family Eucharist, guide their deliberations, and instruct them in the faith. There would be no separate parish churches in the diocese (and so, no parochialism) — just the cathedral church in the center of all.—The Bishop in Korea; taddled from *The Living Church*.

## THE ADVENTURER

IN AN AGE when planning is one of the greatest virtues and a symptom of the universal striving for security, the audacity of a man who waits for the plan to unfold, of a man who can say with as much exuberance as an Englishman will permit himself, 'I am waiting to see what God is going to do' — such audacity strikes dismay into the hearts of conventional Christians.

Planning and doing things by the book is a Confucianist virtue and an adventurous man has been looked upon in Korea for centuries as a man without dignity, really, rather uncivi-

lized! For a little over a year, the Rt. Rev'd John Charles Sidney Daly, Bishop in Korea, has been working as an industrial evangelist among the miners of Hwangchi in the burgeoning *Tae Baek San* ("Great White Mountain") coal field. A second-generation missionary of another communion has commented, "What the Bishop has done to shake up the missionaries in this country has been worth the price of admission if he never accomplishes anything else."

In a day when some missionaries are able and anxious to maintain a Stateside standard of living in comfortable homes, increasing their "efficiency" with assorted status symbols, Bishop John has been cycling or walking up and down the valleys to visit the miners at their homes, living not only in a Korean house with four Korean helpers, but without even the luxury of a private cell. He sleeps in the chapel. "That old man is going to die of cold," wailed a young Korean co-worker. That Old Man is running circles around younger colleagues, both physically and mentally.

As a visible demonstration of what he has been saying since he came to the country in 1955, the Bishop's work has made people aware for the first time of just what it was that he was saying. They couldn't believe their ears before; now they

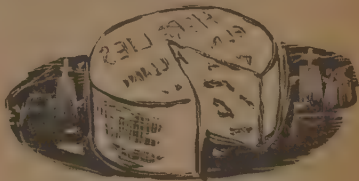


have to believe their eyes. At this year's synod, one observer commented, "You wouldn't know it was the same Church as last year." Last year, Bishop John ended his charge by saying, "I go a-fishing" (the point of which was lost on most of his hearers), and moved up to Hwangchi, returning only one week out of each month to clear his desk in Seoul. It caused the most awful grumbling on the part of everybody who thought the Bishop should be at his momentary beck and call, like a good errand boy. To have to think ahead or abide patiently while the snail-pace mails found their way up the mountains and back was almost unbearable; but they survived.

Hwangchi suddenly became a sort of place of pilgrimage and by the end of the year, there was a new diocese — canonically the same, but spiritually reborn. Nevertheless, there are always pragmatists who want to know, not what new ideas are abroad, but what are the results. Past missionaries have built, financed, and staffed social service centers as "demonstrations," among other "useful works." In Hwangchi, a social service center is developing — built, financed, and staffed entirely by the people of the area, catalyzed by the Bishop who has for the first time brought together not only the various Protestant bodies in the area but also the Ro-

man Catholic and non-Christian community. One member of the latter said, "I am a Buddhist, but I must tell you that our community needs the Church."

What would have happened if the Bishop had had a plan? Precisely nothing, for any plan would have been different, and anything different would not have been God's plan, and God could not have worked. "This is the Lord's doing, and it is marvelous in our eyes." It may be that "muddling through" with the Holy Ghost is the only success.—The Principal of St. Michael's Theological College, Seoul; taddled from *The Living Church*



## CHEESE

"*Caws yr Adgyfodiad*" the "Resurrection Cheese" made in Wales, at Llanfihangel Abercowin, owed its name and fame to the fact that it was pressed with gravestones taken from a ruined churchyard. The carvings in the stone were reproduced on the curd, so that the cheeses often were inscribed with the epitaphs of departed Welshmen. — Taddled from *St. David's Diocesan Gazette*

## DEVIL

WE ALL have something of the devil in us; if we do not know it, we deceive ourselves and the truth is not in us. Nobody is so good as he looks, and few people are as good as they think they are. It is not fashionable to believe in the devil, I know, but actually it is a realistic surrender to the truth when we admit that we have a devil in us.

Over and over again, when somebody whom everyone respects is found to have fallen into some grave sin, one's impression is best summed up in the words "He was a good man, but he had a devil in him." I do not know how to put it into better words: a strange streak of evil which was foreign to his better self, had somehow got the better of him. Aren't we all like that?

When I was young, a story was going the rounds about an old Methodist minister whose son came home from college and reported that people no longer believed in the devil; there was no devil. "Oh," said the old man, "and who is carrying on the business?"—The Archbishop of Quebec.

## QUOTES

THE Archbishop of Canterbury, answering a question about intercommunion: "The assertion that intercommunion between the Churches of itself is a good thing is untrue. The Free Churches have had intercommunion for many years without the slightest move toward acting as one body. Acts of intercommunion are real when those Churches are actually engaged in a deliberate effort to bring about organic unity between themselves."

The Archbishop on the ministry of women in the Church: "Everything that a Christian layman can do ought to be open to the Christian laywoman, and she should be paid properly for the job; but, I do not believe in priestesses. I see the priest as a father, representing, in human terms, something of the fatherhood of God. We worship a God, not a goddess, and, although our Lord showed great respect for womanhood — witness His care for His Mother and for Mary Magdalene — He chose men to be His Apostles." —The London Church Times

ALPHA & OMEGA

"Why," the priest asked his acolytes' class, "do we sit during certain parts of the service?" One hand shot up: "To rest!" the lad replied. — Taddled from *The Eastern Shore Churchman*

## BY WILL AND DEED

● The Church of the Holy Faith Parish, Santa Fe, has given to the Diocese of New Mexico and Southwest Texas a 1,320-acre area ten miles south-east of that city for a diocesan campsite. Along with the mountainous tract (the elevation varies from 7,000 to 8,000 feet) the parish gave over \$4,000 toward water development necessary to its use.

● The Diocese of Algoma (in the Province of Ontario, the Church of Canada) has received bequests from two Churchmen late of St. Paul's Parish, Fort William: Mr. P.H.B. Dawson left \$20,000 to be invested and the income used for general work within the diocese (and provided that the rest of his estate should be held in trust and the income divided between the Anglican Foundation and the diocesan synod); former Chancellor Fred Babe left sixty per cent of his estate to the Archbishop Thorneloe Memorial Fund (which is divided equally between the Algoma Mission Fund and the Endowment of the Episcopate).

● The University of the South (Sewanee, Tennessee) tapped the till of the National Science Foundation for \$114,550 during the 1962-1963 fiscal year:

the money financed the Sewanee Summer Institute for Science and Mathematics (a continuing program for highschool teachers), a study and research project for undergraduates in math, physics, and chemistry, and some special laboratory equipment.

● The Booth Ferris Foundation of New York City has granted to the Philadelphia Divinity School for the improvement of faculty salaries, \$30,000 a year for five years.

● In the Province of Canterbury's Diocese of Guildford, an anonymous parishioner has given to St. John's Parish, Windlesham, \$28,000 to build a church hall and the residue to help support a poorer parish; and the Earl and Countess of Iveagh have given to the Church of the Good Shepherd, Pyrford, a single diamond worth \$13,300 (on the occasion of their diamond wedding anniversary) toward the building of the new church.

● The late Mrs. Lily Lloyd, of Llanfairfechan, Diocese of Bangor, the Church in Wales, left the diocesan Widows and Orphans Society and the Clerical Education Fund each \$12,000 and divided a like sum among several parishes for charitable purposes.

● Levi Johnson, late of St. Paul's Parish, Brainerd, Minnesota, left to St. Barnabas' Brotherhood (a religious order

of laymen who care for the sick poor in free homes and hospitals in the Dioceses of Pittsburgh and Erie) and St. Francis' Boys' Homes (the Western Kansas homes which take in boys on probation and parole, give them psychological and religious support without separating them from the normal life of a civic community) \$500 each and left the residue of his estate, after personal bequests were paid, to his parish church.

● In the Diocese of Connecticut, Trinity Parish, Newton, has given to St. Luke's Parish, New Haven, \$10,000 for needed repairs and to put up a parish house.

● The Lilly Endowment, Incorporated, of Indianapolis has given a \$35,000 grant to GFS, Society for Girls, which recently celebrated its 85th birthday.

● Howard C. Raynor, late of Quogue, left to St. Mark's Parish, Westhampton Beach, Diocese of Long Island, \$5,000.

● Mrs. Richard duPont gave to the Diocese of Easton \$2,000 to permit continued publication of the diocesan paper, *The Eastern Shore Churchman*, when a number of parishes defaulted on their contributions to the diocesan and national Church.

● The Order of St. Helena (the nuns who wear the habit and keep the rule of the Order of the Holy Cross) have been given land near Augusta, Georgia; plans are being made, and,

as sand, cement, and other necessities are given, a convent will be put up. The sisters went to the Diocese of Georgia two years ago, have been living in a borrowed house.



## HOT CROSS BUNS

THE RECIPE for hot cross buns has been attributed to a Father Rocliff, an English monk of St. Alban's Abbey, who in 1361 made hot cross buns to give to each poor person who came to the abbey on Good Friday to receive in accordance with ancient custom a bowl of soup. The buns were first sold commercially in 1850 by a baker in Soho, London, who claimed to have the original recipe of Fr. Rocliff. His handbill to advertise the buns read. "*panis parvus dulciarius, impressus cum signo crucis* [little sweet buns marked with the sign of the cross] . . . Hot from the oven every hour from four o'clock on Thursday until seven on Friday evening." Serving them every Friday during Lent is a recent American custom.

—Taddled from *The Oregon Churchman*



keep my hands from picking and stealing, and my tongue from evil speaking, lying, and slandering: To keep my body in temperance, soberness, and chastity: Not to covet nor desire other men's goods; But to learn and labour truly to get mine own living; And to do my duty in that state of life unto which it shall please God to call me."

Authority for the foregoing requirements will be found in the following sources: ¶1 Canon 19; Prayer Book, p. 291. ¶2 Prayer Book, pp 1-1i, 293, Canon 16 (3). ¶3 Prayer Book, pp. 3ff., 21ff., 587ff., and 600. ¶4 Prayer Book, p. 291. ¶5 Prayer Book, pp 273, 295, and 303. ¶6 Prayer Book, p. 300, Canons 16, 17, and 18. ¶7 Prayer Book, p. iv. ¶8 Canon 16 (4-a). ¶9 Prayer Book, p. 320. ¶10 Prayer Book, pp. 579-580.

TAD Reprint No. 4

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## WHAT THE CHURCH EXPECTS OF HER MEMBERS

1. They will worship God in His Church every Sunday and every major Holy Day, unless prevented by serious illness or other grave cause.
2. They will observe, in a fitting manner, the feasts and fasts of the Church Calendar and will receive the Holy Communion, with adequate preparation, at least three times a year: Christmas, Easter, and Whitsunday.
3. They will say their prayers daily, in the morning and evening, and grace at meals.
4. They will take an active part, whenever possible, in the activities and organizations of the local parish, and make fair subscription to the support of the parish and diocese and respond to all reasonable appeals of the Church on special occasions, and, if able, subscribe to and read a national

TAD CUTOUT NO. 4

## TAD CUTOUT NO. 4

CUT ALONG THIS LINE AND FOLD.

5. They will see that their children are baptized in the local parish church on the nearest possible Sunday or Holy Day after birth; they will instruct the children in the doctrine, discipline, and worship of the Church; and they will see that the children are brought to the Bishop to be confirmed by him when they reach years of discretion.

6. They will have their marriage solemnized in the proper seasons and by a priest of the Church, and not by some civil magistrate or the like.

7. They will own and use the Book of Common Prayer.

8. They will ask the rector of the parish for a letter of transfer-of-membership when they move to another parish to take up permanent residence, and will acquaint the rector and treasurer of the new parish of their presence and address.

9. They will, "whilst they are in good health . . . make Wills arranging for the disposal of their tem-

poral goods, and, when of ability . . . leave bequests for religious and charitable uses."

10. Above all, they will perform their duties toward God and their neighbour: "My duty towards God is To believe in him, to fear him, And to love him with all my heart, with all my mind, with all my soul, and with all my strength: To worship him, to give him thanks: To put my whole trust in him: To honour his holy Name and his Word: And to serve him truly all the days of my life."

"My duty towards my Neighbour is To love him as myself, and to do to all men as I would they should do unto me: To love, honour, and succour my father and mother: To honour and obey the civil authority: To submit myself to all my governors, teachers, spiritual pastors and masters: To order myself lowly and reverently to all my betters: To hurt nobody by word or deed: To be true and just in all my dealings: To bear no malice nor hatred in my heart: To

# APOSTLE TO THE ROMANS

I THANK the Bishop of Pueblo for his invitation to attend this Mass and to preach the sermon. God grant that what we say and hear this morning may move each of us to an understanding such as we have never had before, to the end, come as it must, that we may all be one.

There are men today, theologians, fathers of the Church, who say that they are pessimistic about possibilities for success in conversations between us. Why pessimistic? May we not talk together as Christian brothers? Is Christian love to be enclosed within the walls of a certain theological interpretation? If our Lord expects us to love each other, may we not try that love without pessimism?

We shall have difficulties. Your branch of Catholicism is not all sweetness and light; neither is ours, and the same is true of all the other religious bodies. Our difficulties are not, however, what we should discuss first; instead of differences, let us look at likenesses.

Let me review for you very briefly the history of the Chicago-Lambeth Quadrilateral. It was contained in a report to the House of Bishops meeting in Chicago in 1886, which stated, "Christian unity can be attained

only by a return to the principles of unity exemplified by the undivided Catholic Church during the first stages of its existence, the substantial deposit of Christian Faith and Order committed by Christ and His Apostles to the Church to the end of the world, and therefore incapable of compromise or surrender. . . . As inherent parts of this sacred deposit and therefore as essential to the restoration of unity among the divided branches of Christendom, we account the following, to wit:

- (1) The Holy Scriptures . . .
- (2) The Nicene Creed . . .
- (3) Baptism and the Holy Communion . . .
- (4) The Historic Episcopate . . ."

The Holy Scriptures of the Old and New Testaments contain the revealed Word of God. Certainly we must agree here. The Nicene Creed is the sufficient statement of the Christian Faith. It is all there, isn't it? My words are your words, God's words are our words; no difficulty about the Creeds.

There are seven sacraments in all in our Church, but only two "as generally necessary to salvation; that is to say, Baptism, and the Supper of the Lord." Now we seem not to

understand each other, you Romans and we Anglicans. If one comes to us and says he was baptized in the Roman Catholic Church, we accept that baptism as perfectly valid. We know it has been done in order with water applied to the person and "In the Name of the Father, and of the Son, and of the Holy Ghost. Amen." We insist on baptism in the very same way. Do you doubt that we do this? My brothers, I ask you the courtesy of examining the Book of Common Prayer by which we must act.

Holy Communion—the Supper of the Lord, Holy Eucharist, the Mass, the re-presentation of the Sacrifice of Christ on the cross — familiar words to you? They are familiar to me, too, because they are of the vocabulary of the Catholic Christian family. This we believe, that under the veil of bread and wine there is the Real Presence of the Risen Christ, that the bread and wine are now the Body and Blood of Christ. Mystery? Yes! How do you know it is so? Because our Lord said so. We venerate, we adore the Sacrament of the Altar; the bread and wine become the Body and Blood of our Blessed Lord.

I am authorized by my Church to count myself a Bishop in the Church of God. I am of that line which goes back to our Lord Himself unbrokenly through the centuries. I am a

deacon. I am a priest. I am a bishop. We claim a valid ministry. If you want to date separation between our Church and yours, do it under Elizabeth I, for that is where it belongs. We are sick of hearing that Henry VIII was the founder of the Church. I am sure Henry's ghost will rest more quietly tonight if you relieve him of responsibility that is not his. We hold today as we have held throughout the centuries that the historic episcopate is our invaluable heritage as it is yours and as it is also that of our brothers of Eastern Orthodoxy.

Now, were this all the problem, it were easily solved. Let it be said that we pay devout veneration to the Blessed Mother of God, St. Mary; but we are concerned and troubled with what is called Mariolatry. You hold doctrines to be of the Faith which we never have accepted nor held. We hold that services should be in the language of the people. We could go on indefinitely with this kind of statement — you do this, we do not; ~~we do this, you do not~~ — but we both have the central core of Catholic doctrine, as do the Orthodox, and that fact alone should bind us to a determination that we shall again be one.

We shall again be one, however, never forgetting our Christian brothers in the denominations. It would appear that with the many mergers taking place



among the different communions and denominations the list of separate bodies will be greatly reduced; but even then, we shall have to be mindful of the sincere beliefs of men and to respect them for their faithfulness. That can be done easily in the upper echelons, but there danger lies, too.

I can very easily get the Roman and Episcopal priests and the Presbyterian parson and the Baptist preacher into an amicable non-name-calling conversation, and at the end of two hours they would go their separate ways, pleased to have found so much agreement. I am not so sure that I could take typical couples out of their congregations and have them discuss religion. Wars have been so started!

I have come here today in company with some of my fellows and communicants; you have received us. As you represented the Holy Sacrifice we joined you in lifting up our hearts. By the laws of our Churches we stand apart and

rightly so, for the time, that all things may be lawfully accomplished. We stand apart, but not so far that we cannot see each other. We lift our voices in praise of One God. We bow our heads and our bodies in adoration of One God. We stand erect and in our strength affirm One God. We stand apart, but we are brothers, you and I, loving One God our Father, loving One God our Saviour, indwelt and inspired by One God the Holy Spirit, so that I yearn to say, "I love you, my brother," and long to hear you say the same words to me.

In our churches we prayed for the Vatican Council presided over by that great pope, John XXIII, and we pray now for the present session and for the inspiration of Pope Paul VI. As we pray for you, pray for us, that we may all be one. —The Bishop of Colorado, preaching after a Knights of Columbus (Roman Catholic) Field Mass; taddled (and greatly reduced) from *The Colorado Churchman*

## PATIENCE

The baby helped snap beans today;  
She saved the bad, threw good away.  
I thought how patient God must be,  
When I help Him as she helped me.

— *Alabama Churchman*

## GUIDANCE

JUST NOW those who have to give moral guidance to the young find a fog of confusion around them. Let me set out the guidance which I believe a Christian ought to give.

1. Christian morality includes obedience to God's laws, but the motive of obedience is love for God, and love for others with deep, unselfish respect for their personalities.

2. Fornication is not necessarily the worst sin. Spiteful talk about other people or financial exploitation of other people can be as bad. Fornication, however, is always wrong. It uses sex contrary to God's purpose for sex, which is the

union of man and woman and the begetting of children in stable family life.

3. Sex instruction should never be separated from teaching about the divine meaning of sex and marriage.

4. We ought to expect moral example from those in any high position in the country, but if you see anyone fail, do not make him a scapegoat, but look to yourself.

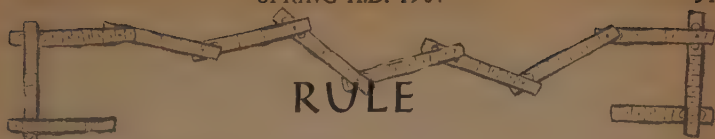
5. Do not forget that God forgives a man or woman who sincerely repents; do not write anyone off.

6. Our present troubles are just one sign that our nation needs to come back to God Himself and God's goodness.—The Archbishop of Canterbury; taddled from *The Anglican*

## PROGRESS

WHEN I was a child, bishops expressed doubts about the Resurrection, and were called courageous. When I was a girl, G.K. Chesterton professed belief in the Resurrection, and was called whimsical. When I was at college, thoughtful people expressed belief in the Resurrection "in a spiritual sense," and were called advanced. When I was middle-aged, a number of lay persons put forward rational ar-

guments for the Resurrection, and were called courageous. Today any lay apologist for Christianity is liable to be abused in no uncertain terms as a mountebank, a tool of the Inquisition, a spiritual snob, a psychopathic introvert, an insensitive extrovert and an enemy of society. Writers who attack these domineering Christians are called courageous. — *The Poetry of Search and the Poetry of Statement*, by Dorothy L. Sayers; quoted in *The (London) Times Literary Supplement*



**L**ENT IS a period of fasting and penitential discipline undertaken for the glory of God and the good of our souls. Its annual observance is a solemn duty of all Churchmen and is required of every communicant by the Prayer Book (page li). As members of our Lord's Body, we share with Him the sorrow and agony which He bore during his last days of flesh; we strengthen our wills by means of self-discipline, to learn better to obey the will of God; and we thus prepare ourselves for the celebration of Easter, the greatest and most joyful event of the Christian year. One can never know the victory of Easter unless he has suffered in company with our Lord and shared with Him the pain of bearing the sins of the world.

If Lent is to do its intended work in our lives, some intelligent preparation is necessary. First, we must clear our calendars: we simply cannot keep a good Lent and take part in public amusements. We must stay away from all of them. Perhaps your non-Church friends will not understand; that is part of the price we pay for our religion. They may, however, respect a religion that makes some demands on you.

The second thing to do is to settle upon some kind of fasting, and to take it seriously every day during Lent. (Sundays, remember, are not a part of Lent and a Lenten rule does not apply on Sunday.)

The third thing to do is to plan how to use your time to the profit of your soul through extra worship, extra prayer, and extra study. You will want to work particularly hard at the things you normally ought to do but don't do, and at avoiding the things you ought to avoid but mostly do not.

On the basis of those principles you should write down on a sheet of paper a Lenten rule with seven or so points. The first four should be taken for granted as a part of any Churchman's regimen:

1. Keep Ash Wednesday and Good Friday as strict fasts and be in Church on those days.
2. Forgo all public amusements during Lent — parties, movies, and the like.
3. Abstain from meat on Wednesdays in addition to Fridays (it is not a great chore to give up meat entirely during Lent).
4. Be in Church on the solemn days of Holy Week.

For the rest of your rule, you may want to give up something extra (candy, alcoholic drinks, smoking, between meal snacks, or the like) and add the amount you would usually spend on such to your Easter offering. You may want to take on extra prayers — morning prayers upon getting up, an examination of your conscience before bedtime, a weekday Eucharist. You may want to do some specific Lenten reading, perhaps curtailing your TV time to do so. You may want to set aside time to write letters to people you have neglected or to visit regularly someone sick or lonely.

The important thing is to write the points down, and to make them specific, so that you

may know whether or not you have done them — vague resolves “to do better” are useless. Neither should your rule be too ambitious lest you become discouraged; forty days is a long time — long enough for you to learn that your own strength is insufficient to continue in any good work. If you should weaken and “fault the rule”, all is not lost. Simply begin again and continue to do your best. At your stage of spiritual development, practice is a lot more important than perfection.

A most blessed Lent to you, and may you grow in the love of our Blessed Lord who suffered and died for you and me because He loved us.—Taddled from a parish paper

## BE FREE

WE'D LIKE to urge and persuade everyone to come to the Inquirers' Class in a group, but we're not good persuaders. In the first place, everybody and everything today is urging, coaxing, cajoling us to do this, that, and the other thing, until all of us are touchy and sensitive about having things foisted upon us — and rightly so. In the second place, we ought to be free to make up our minds, to make our own choices. Our world doesn't care too much how it treats us as long as it

gets us to do what it wants, but our Lord and His Church care exceedingly. They know that we can do a good thing — make a really moral act, only as we freely choose it. We can't back into the Christian religion blindfolded, be tricked into it, or find ourselves there by mistake. We must know what we are choosing. Our Lord and His Church insist on treating us that way — as real persons who can know the truth when we see it and can accept it or reject it.

—A parish paper.



## ACCORDING TO—

★ *America* (the magazine of the United States Jesuits): "The Third World Congress of the Anglican Communion called for more communication among branch Churches and wider co-operation in the work of governing the whole Communion. It is noteworthy that the movement toward centralization is taking place among Anglicans just when a decentralizing trend is evident among the Fathers of Vatican II. As Anglicans move toward more order in freedom and [Roman] Catholics toward more freedom in order, hope for a rapprochement grows."

★ Nat King Cole: "Whenever I can, I am in Church on Sunday on the road. Life in the Church makes me feel that I am part of a family, and wherever I am, the family is there."

★ A professor at the Sorbonne: "The French language is a treasure; to violate it is a crime. Persons were shot during the war for treason. They should be punished for degrading the language."—*Time Magazine*

★ A parish paper: "Our neighborhood is being visited by Mormon evangelists. To become a member, you must vow to tithe your total income for the

rest of your life—which ought to keep all our members safely inside St. Alban's."

★ The Professor of Historical Theology, University of London: "Christianity has been intellectually most vigorous and influential when it has been clearest about its own inheritance and at the same time most aware of the needs and deficiencies of the contemporary world."

★ A parish priest: "Recently a priest of another parish in this city requested one of the clergy of this parish to visit a hospital patient who wished to make his confession. The priest who was calling admitted he had never heard a confession, nor did he know how to hear one. That he had never heard a confession wasn't so surprising, but that he didn't know how — well! What kind of seminary is it which can produce a priest who doesn't know his craft, who has not learned in three years of training how to administer the sacraments of the Church? That is the kind of inexcusable negligence which caused one bishop to remark recently that he wanted priests, not YMCA secretaries, to minister to the

people of his diocese. On the Ember Days, remember to pray for our theological seminaries and for the men trained in them."

★ The Presiding Bishop: "Our mission is to break through our conventional Church - as - usual ways and to open our lives to the wind of the Spirit, to let Him lead us, to let Him through His power show us how our Church can demonstrate by the way we live that it is a Catholic Church holding the Faith earnestly for all people."

★ A parish priest: "The greatest and most immediate missionary opportunity today is among the millions who live in the inner

REMEMBER THE CHURCH  
IN YOUR LAST TESTAMENT

cores of cities in the United States. The whole American Church must roll up its sleeves and dig deep into its pocketbook to train missionaries to the masses of people - white, black, and Spanish-speaking - who live untouched by the Church right in the middle of most of the industrialized cities of the country. At present, we are fighting a holding action in the inner city and putting most of our diocesan missionary funds into the growing suburbs where there will be a quick payoff in

typical Episcopalians and rapidly amortized mortgages for new church buildings."

★ A parish paper: "We break a commandment when we willfully absent ourselves from the Lord's Table - the seventh, not the fourth. Christians do not have a day to keep holy: we have a Saviour to love. To spend Sunday morning with 'Blondie' instead of with Christ is more like adultery than anything else. The New Testament calls the Church 'the Bride of Christ.' Last Sunday, many members of the Bride rejected the love of the Bridegroom. Where did we ever get the idea that to participate in the weekly Eucharist is optional? A Christian, like a spouse, has taken vows to be faithful and constant."

★ The Bishop of Quincy: "The Faith is for all men in all times and all places; not least of the many corporate sins we share is lovelessness toward our brethren."

★ A parish priest: "I am always amused at the eccentricities of my clerical brethren who pride themselves upon their orthodox catholicity; I remind them that those who claim to exercise private judgment and refuse strictly to conform to episcopal direction and local church usages are thorough-going 'Protestants' disguised as Catholic priests."  
—*The Guiana Diocesan Magazine*



# PRICE

**W**E BESEECH thee, O Lord, pour thy grace into our hearts; that, as we have known the incarnation of thy Son Jesus Christ by the message of an angel, so by his cross and passion we may be brought unto the glory of his resurrection; through the Same Jesus Christ our Lord.

The words of the Collect for the Feast of the Annunciation (25 March) relate closely and dramatically the Incarnation, Death, and Resurrection of our Lord, and clearly set out that we Christians are part of the same relationship as members of Christ's mystical Body, the Church. The manger, the cross, and the empty tomb depend upon each other for their meaning in the same way that life, pain, and joy are inseparable. Our age of candy-coated pills, power steering, and instant everything strongly resists the role Christianity gives to suffering, but the glory of Christ's resurrection lies through His cross and passion, for us as well as for Him.

The idea is illustrated everywhere. Someone said, "Every gift we enjoy is cradled in a discipline which hurts." Human integrity grows out of

hard, honest work; self-knowledge results from the testing of our wills against those of others; wisdom is the issue of our frustrations, difficulties, and needs; any skill comes only after practice which may seem tedious; miracles of spiritual growth have come when physical pain and suffering were offered to God. We should ponder all such things especially during Lent when we consider the cost of our redemption, that we are bought with a price.

When we have no sense of the cost of things, our values are so distorted that we run into much trouble. Contemporary man finds himself trying to get something for nothing: more pay for less work, love without the responsibility of marriage or restraint, knowledge without concentrated study, proficiency without practice, security without sacrifice. People carry such twisted secular examples into Church, and try to be Christians without discipline; they avoid their part of the suffering of Christ's Body, which is the necessary price of sharing the glory of His victory over sin and death.

St. Thomas a Kempis said it all back in the fifteenth century:

Jesus now hath many lovers of His celestial kingdom:

but few bearers of His cross;  
He hath many who are desirous of consolation;

but few of tribulation;  
He findeth many companions of His table:

but few of His abstinence;  
All desire to rejoice with Him:  
few wish to endure anything for Him;

Many follow Jesus in the breaking of bread:

but few to the drinking of the cup of His passion;

Many reverence His miracles:  
few follow the shame of His cross.

—Taddled from the Rhode Island Church Women's *Bulletin*

## CELTIC CHURCH

THE CELTIC CHURCH in Northern Ireland changed to the Western customs about A.D. 690; the older ways of St. Patrick endured in Iona until about A.D. 716. The Celtic Church was so free from the sin of avarice that it was only when some secular authority commanded it that its men could be persuaded to accept either lands or gifts for the building of new monasteries. Any money given them was given to the poor. The

rich people, even the king, who would be attended by only five or six attendants, would visit Lindisfarne only to pray and hear the Word of God read, and always left immediately afterwards. If for any reason one stayed for a meal, he was given exactly the same food as that prepared for the monks. The sole concern of the Celtic clergy was to serve God, not man; to teach the faith, not pander to man's desires. The result was that the religious habit was held in high regard and whenever a monk or priest visited anyone, he was warmly welcomed, treated with great respect, and listened to attentively, for he was the servant of the most high God. When people met any of the Celtic clergy on the roads, they would hurry forward, bowing their heads, so eager were they to receive a blessing either in speech or with the priest making the sign of the Cross upon them with his hands. On Sunday, the people flocked to the churches and monasteries to hear the word of God and to receive teaching upon it. When a priest visited a village to preach or baptize, visit the sick or perform some other spiritual function, the villagers heard of it quickly and all gathered together in some cottage to hear his sermon and listen to his reading of the Bible. —Taddled from *The (Australian) Anglican*



## EVANGELISTIC OFFICE

A FRIEND of mine believes that the best evangelistic service the Church has is the Burial Office. He may be right. It certainly attracts a great many people who know little else about the Church.

The reasons for its appeal seem obvious. The Prayer Book allows no distinctions to be made for the status or accomplishments of the dead person. God is the Judge: only to Him are the secrets of all hearts disclosed. We are not the ones to say that a community leader will enter Paradise ahead of an insignificant and unknown person: the same prayers are to be said for both, in the same place, and the same pall covers both coffins. For the same reason, no eulogy is given: we mortals may find much to praise in the life of one and little in another, but God knows which is praise-worthy. A eulogy also implies something contrary to the Christian gospel: it suggests that good works ensure an entrance into heaven. The Prayer Book and the Gospel make clear that we are saved, not by our good works but despite of our sins, by the Death and Resurrection of our Lord Jesus Christ, mediated by His sacramental life of grace in His Church.

Some of the psalms and prayers in the Burial Office bring out the solemnity and awe-fulness of death which is "the wages of sin," but there is no maudlin sentimentality or lugubriousness. Death and its implications are faced with no attempt to hide, but the bereaved are not permitted to wallow in their grief. The dominant note is one of victory; the mood is one of joy and hope. Death is not to be treated lightly or sentimentally by the Christian, but neither is it to be regarded as the end of joy or the denial of hope. We believe in the God-given resurrection of the body — a belief which faces death head-on and triumphs over it.

It is not surprising but it is a matter of concern that Churchmen sometimes allow the clear and triumphant message of the Prayer Book to be clouded or watered down by some of the trappings of this world. St. Paul's injunction, "Be ye not conformed to this world," never seems more appropriate. There is no reason to follow community customs when they contradict the Gospel's proclamation of death and resurrection. There is no reason to insist on singing mournful and dirge-like words

and melodies when the Easter hymns or those about the Church Triumphant provide a perfect complement to the Prayer Book office. There is no reason to permit some secular organizations to gather at the grave following the benediction and proclaim, "There is no death"—thereby denying both Christian belief and the hope of the resurrection.

It may amuse us to read that life insurance is difficult to sell

in India because people there fear that it is an invitation to death; yet very many of us fail to make a will, to leave instructions for our funerals, or even to discuss death with our families, because of some hidden superstition. We can neither deny nor ignore the fact that "In the midst of life we are in death," but the Gospel and the Prayer Book also teach that in the midst of death we are in life.—A parish paper

## UNARMED IN A BATTLE OF WITS

WE LET our young men and women go out unarmed in a day when armour was never so necessary. By teaching them all to read, we have left them at the mercy of the printed word. By the invention of the film and radio, we have made certain that no aversion to reading shall secure them from the incessant battery of words, words, words. They do not know what the words mean; they do not know how to ward them off or blunt their edge or fling them back; they are a prey to words in their emotions instead of being the masters of them in their intellects. We who were scandalized in 1940 when men were sent to fight armored tanks with rifles are not scandalized when young men and women are sent into the world to fight massed

propaganda with a smattering of "subjects;" and when whole classes and whole nations become hypnotized by the arts of the spell-binder, we have the impudence to be astonished. We dole out lip-service to the importance of education — lip-service and, just occasionally, a little grant of money; we postpone the school-leaving age and plan to build bigger and better schools; the teachers slave conscientiously both in and out of school-hours, till responsibility becomes a burden and a nightmare; and yet, as I believe, all this devoted effort is largely frustrated because we have lost the tools of learning and in their absence can only make a botched and piecemeal job of it.—Dorothy L. Sayers, in *The Poetry of Search and Statement*

# CHURCHMANSHIP

THE PARISH that so trains its people, or lets them go so untrained, that they cannot worship God in parishes whose customs are different or whose supposed sanctity is lesser, has not taught them to worship at all. The true Catholic or evangelical Churchman is one who faithfully and joyfully worships Almighty God before the altars of his own communion whether or not the ceremonial is to his liking, whether the priest is capable or incompetent, whether or not the congregation is congenial, even whether or not the Faith in that place is honored or betrayed. Churchmen go only to worship God and that in the place which He has appointed: with thanks-

giving if the sense of the Body of Christ there be strong, with loving intercession if it be weak; the failings and varyings of men must not be allowed to stand in the way. The goodness of God is so great that man's most botched attempts at worship comparatively are not much more short of His glory than man's best, and the most Christian of men is not enough better than his careless or unfaithful neighbor that he may look down upon him in any way. The shortcomings of a parish or its people will only remind the good Churchman of his own need for God's mercy, and move him to more fervent love and prayer. — Taddled from a parish paper

## COMMENTARY

LAST SUNDAY our priest talked on the multiplication of the loaves and fishes, and pointed out that God can take what seems to be an inadequate gift and use it. Later I looked up the various accounts and noticed that St. John alone describes the loaves; the other Evangelists speak only of loaves, but St. John says that they were barley loaves. That is significant, be-

cause in ancient Palestine and Syria, as today, barley bread was eaten by only the poorest folk; anybody who could afford it ate wheaten bread, and to have to eat barley bread was a sign of being in the lowest social and economic stratum. The detail, small as it is, suggests that God can take the smallest and seemingly poorest offering and use it." — From a letter



## TADDLINGS



**T**HIS COLUMN was added to TAD when a visitor pointed out that people really could not be expected to support the little magazine when it seemed to fall from heaven into the mailbox unaided by human hands. We took the hint and determined to share a bit of the texture of life at Hillspeak with our readers. Doing so has proved practical: TAD receipts last year were double those of the year before—still short of the \$25,000 a year required to send TAD to 100,000 addresses, but nevertheless encouraging to us and a considerable relief to the many projects borne or a-borning through the profits of the EBC.

Interested readers are reminded that TAD cannot afford costly reminders or subscription "expiration" notices, and in any event addresses itself to many persons who never asked for it, and therefore must rely on the annual arrival of its subscribers' birthdays to remind them that a dollar sent along for the magazine's continuation and improvement would be timely and welcome. (See insert.)

Past "Taddlings" have mentioned the daily schedule at Hillspeak, the dreams we share for turning our Ozark mountaintops to the long-term service of the Church, the problems

of caring for over 1,700 acres of ridge and hollow, timber, field, and rock. Such matters may be mentioned again and again, because not everyone reads every issue, because new readers are added daily, and because those things urgently require the prayers, hands, and support of everybody who has them to give. This Lent, however, it seems appropriate that we open to you a bit of the interior landscape TAD comes from. It often seems more confused and rugged than even the exterior Grindstone mountain, which lies so that the sun seems to come up in the north and west is a matter of opinion.

TAD's purpose, we reluctantly reveal, is to set an example. For instance, "Will and Deed," our financial column, is there not to glorify any benefactors but to inspire others to Christian generosity. We occasionally set forth a horrible example in some department in the hope that its enormity will prove obvious and correcting. We print preachments, for or against, only with pain, hesitation, and a sense of failure — we have a nagging conviction that criticism and exhortation both are useless. We give in to the urge to set others right mostly when their failures cut too close to the



nerve of our own to bear. We sometimes feel that we'd like to reform the Church, beginning with someone else.

Nevertheless and despite our own failings and unprepossessing qualifications, we will fire a blast on occasion and do so without apology, before or after. The Christian Faith teaches there is such a thing as Truth, and we must seek it, even though self gets in the way. We are fearfully willing to be not nice, uncomfortable, even wrong, if we can help to keep reality from being completely smothered in respectability. Love often hurts: it certainly is willing to be hurt.

Success and respectability are the most effective insulations against the work of the Holy Spirit (we've received some praise that scared us more than any criticism): persons and institutions in every fat and comfortable age become too much like the whitewashed mausoleums immoderately denounced by our Lord. Breaking open the neat marble tombs may not do much for the neighborhood, but it is good for the bones and even better for the occasional living person sealed inside. TAD is in favor of some breakage on the ecclesiastical scene today: better have it now than to wait for the collapse heralded by present cracks, groanings, and "all is well" notices in the public prints.

St. Peter once made an eminently practical, forward-looking, positive-thinking suggestion (St. Matthew 16:32); for his pains our Lord told him, "Get thee behind me, Satan," and proceeded to Jerusalem, defeat, death — and Resurrection. Christ's worldly purposes remain as opaque to us as they did to his first disciples, but we all would do well to meditate long on His values, and adjust our institutional and personal priorities accordingly.—Ed.



## SCARE

I AM frightened at the size of the task which faces the Christian Church. In Toronto, Churchmen from every corner of the world are stressing the urgency of the Church's mission. The need is desperate, our effort is small, and time is running out. For two thousand years we have taken our own sweet time to convert the world, and it is now agonizingly clear that we must work against time to win the world for Christ. Americans simply do not understand how feeble our witness is; the lesson is a painful one to learn.

I am frightened by the shallowness of our own Christian commitment. Our religion mostly is so casual: go to church,

make a pledge, keep a socially acceptable standard of conduct — as though the Church exists for our sakes alone. We seem chiefly concerned to perpetuate it for ourselves and for our children. If we have a comfortable building, a good choir, and a lot of congenial people, we think God's kingdom has come. God help us — if selfishness is sin, most of our parishes are concentrations of sin! The Christian Church exists to serve and to save those outside the Church; when I look at our performance against Christ's own call to us, it frightens me.

I am frightened by the caliber of our prayer life, which alone can save us from hopeless dread and despair. If God's purpose is all-consuming, and we are called to share His purpose, the Christian then has enlisted in urgently important business. If we are to receive the fruit of Christ's promises, we had better dig deep, fast, and set our foundations firmly on God. "Playing Church" is no use when the world is on fire. It frightens me how many Churchmen really do not care.

I'll have more to say to you when I get home. — The Bishop of Louisiana; taddled from *Churchwork*

## QUARTER WATCH



WHILE THE PARISH house of the Church of the Transfiguration, Manhattan's "Little Church Around the Corner," is being rebuilt, its boys' choir is rehearsing twice a week in the crypt of the chapel of a Roman convent across the street; the sisters refused rent, call their hospitality their contribution to the construction project. ¶ The new Lord Mayor of London liked so well the results of an experimental cleaning of the west front of St. Paul's (an inch of grime was removed with brush and water at a cost of \$28,000 — the first cleaning since 1702) that he announced at his inaugural banquet a \$420,000 appeal to finish the job so that the Diocese of London's cathedral church might be seen "as it was when Sir Christopher Wren finished it." ¶ The Bishop of South Carolina has arranged to use as his cathedral church, St. Luke's and St. Paul's in Charleston; he had not had one before. ¶ Holy Cross Press has put out a little tract (eleven short pages), "Protestant Episcopal", which tells how the American Church got its now-

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Heaven cannot be like a chattering family reunion: it is a co-loving of God: not an endless Saturday afternoon, but an eternal Sunday morning. — From a letter

confusing legal name and of the efforts since 1808 to change it to something more accurate and appealing. A self-addressed and stamped envelope with a dime to the Press at West Park, New York, will fetch it. Readers more interested in the whole semantic, historic, and politic argument are reminded that the book of which the tract is a rather drastic condensation is still available: *The Origin and Meaning of Protestant Episcopal*, by Robert W. Shoemaker; order from American Church Publications, Box 198, Pelham Manor, New York; \$3.95.



¶ Last autumn the Philippine Independent Church and the American Church in the Philippines together opened Trinity College of Quezon City with 437 students in the elementary school, 1,016 in the high school, and 332 in the college department. It is the two communions' first joint venture in higher education. ¶ If anybody has a house (with grounds) in the New York or Chicago areas and wants to give it to an educational and religious organization,

TAD is prepared to recommend a worthy foundation. ¶ Personal to logomachists: *taddled* comes from TAD, the initials of *The Anglican Digest*, and means that the article indicated has been condensed, expanded, repaired, or otherwise edited. If TAD has not tampered with the piece, it is not labeled *taddled*. ¶ Britian's new Prime Minister has a sister who is married to a priest — the Vicar of Marlow (Diocese of Oxford). ¶ Personal to the users of pledge cards which begin, "*As an act of gratitude for the many gifts which I have received from God*, I pledge a definite share for the work of my Church": we suggest that new cards be printed which omit the phrase we have placed in italics. One does not support the work of the Church (and it is not *my* Church but Christ's) as an act of gratitude, but of glad duty. "My bounden duty is . . . to give for the spread of |Christ's| kingdom." To get pledges as an act of gratitude is dishonest because it confuses a feeling with an act, and blasphemous because it disregards a sacred obligation, the Christian duty of giving — which can and should be a joyful thing. We have not begun to give until we have tithed, until we have paid our dues, and for a parish to give green stamps of pride in return for pittances which do not approach God's standards is to cheapen the idea of stewardship

and to subvert the honor of the Church. (Incidentally, canvasses and campaigns were everywhere in trouble last season, with much attendant scolding of the reluctant and non - pledgers. Most of the scolders seemed assured that not to support their plans and budgets was to oppose the will of God, but here and there was a nervous note in the pleading, as though somebody remembered John Donne's observation, "Company's the atheist's sanctuary." An uneasy conscience does love unanimity. We begin to suspect that the only time and place for the Every Member Canvass is the Confirmation class. If the Church's disciplines and obligations are not made clear to Churchmen at the very beginning, then it is cheating to spring them later and resistance is not to be wondered at.—Ed.) ¶ A former Kent School (Connecticut) Headmaster, Assistant Headmaster, and Mathematics Chairman, with others, plan to open in Rome (Italy) next autumn, St. Stephen's School, an international, English-speaking school "of sound Christian intent" for 150 day and boarding students in grades nine through twelve. It will be open to any boy or girl who can meet the entrance requirements, is expected to be most useful to young Americans who live around the Mediterranean and to young Europeans who wish to attend United

States colleges. ¶ Nashotah House, the theological seminary in the Diocese of Milwaukee, has named its Acting Dean (and Professor of New Testament) permanently to the post, vacant since the former occupant left to become Bishop of Northern Indiana. ¶ Have you prayed for your priest lately? ¶ Many Saskatchewan lakes and islands are named for pioneer Churchmen. Newnham Lake, Jervois Lake, and Jervois Creek are named for Jervois Arthur Newnham, III Bishop of Saskatchewan (1903-1922; in 1933 the diocese's name was changed to Saskatchewan); Matheson Island in Clam Lake is named after Edward Matheson, a missionary priest about 1881; the McLean Islands on Black Bay are named after John McLean, the first Bishop (1874 - 1887); Pinkham Lake and Cyprian Lake

If your birthday falls between the last spring Ember Day, 22 February, and the last Summer Ember Day, 23 May, you may wish to renew your subscription to *The Anglican Digest*. (See the convenient form in this issue.) The suggested manner of renewal avoids expensive and often annoying solicitations. Happy Birthday!

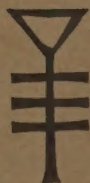


were named after W. Cyprian Pinkham, II Bishop (1887-1903, died 1932); and Ahenakew Lake is named for Edward Ahenakew, a native priest and missionary. ¶ The former Rector of All Saints' Parish, Millington, is the new Bishop Suffragan of Newark (N.J.). ¶ St. Anne's Parish, Tifton, Diocese of Georgia, has established a new Home for Boys, and has taken in two teenaged ones for a starter. Hopes are for eventual facilities to accommodate twenty youngsters. ¶ The present paper provinces of the American Church, erected in 1913, have never amounted to much more than lines on a map and a pleasant autumn trip for a few powerless delegates casually named by diocesan conventions. Nevertheless, the provincial system is the historic way of ordering the affairs of the Catholic Church: it binds regions together for action and provides oversight for individual dioceses without the real dangers of one big central administrative center. Last October, the Synod of the Province of Sewanee (the fifteen southern dioceses of the American Church) abolished its former set-up and many of the organizations attendant on it: henceforth, each member diocese will send twenty delegates, only six popularly elected, the rest, officials of diocesan departments. The move may not be exactly what is needed to ani-

mate the provincial idea, but to bring on the scene a more stable membership with definite responsibilities at home should make further improvements possible. ¶ The Bishop of Western Michigan has moved to Kalamazoo; his office and cathedral church remain for the present in Grand Rapids. ¶ Inside the front door of the red barn home of the Episcopal Book Club hangs a colorful ceramic plate showing St. Peter and the rooster, giving us frequent opportunity to explain that the familiar cock on the weathervane is a Christian symbol, placed there because St. Peter formerly shifted with every wind. ¶ The names of the two principal Soviet representatives at the Requiem of the XXXV President of the United States mean "Resurrection" (Anastas) and "Rising" (Anatol). ¶ The former Archdeacon of the Diocese of Bethlehem (Penna.) has been chosen to be consecrated Bishop of Northern Michigan: the IV Bishop will retire in May because of the American Church's canons concerning age. ¶ St. Mary's Church, Ascension Island (Diocese of St. Helena), was built in 1843 when the extinct South Atlantic volcano was listed in the British Admiralty records as a ship, the "H.M.S. Ascension." Neglected after the days of sail, the island has been booming recently with missile and communications proj-

ects, Soon 1,000 people will crowd its six-by-nine-mile area (elevation of the crater: 2,817 feet), and the Bishop is looking for a permanent resident chaplain: at present he visits the place three times a year, when shipping schedules permit. ¶ The Church's University of the South (Sewanee, Tennessee) has dedicated its new 102 - man dormitory. ¶ The American Church's Presiding Bishop, kept in bed two months last autumn by a vascular inflammation which followed a late summer hernia operation, returned to his office last August. His surgical troubles were unrelated to his disability, Parkinson's Syndrome. ¶ The Diocese of Tennessee has a rule of life for young people, the Order of St. Nicholas. Members keep a twelve-point discipline; local groups meet weekly for prayer. Director of the Order is the Rev'd R.E. Craig, a curate of the Church of the Good Shepherd, Lookout Mountain. The Order's prayer: "Grant us, O Lord, we pray thee, the help of thy Holy Spirit that our minds may know thee, our hearts may love thee, our lips may praise thee, our lives may glorify thee; through Jesus Christ our Lord. Amen." ¶ In All Souls' Chapel, Princeton, the daughter of Alan Jay Lerner (librettist and lyricist of *Camelot* and *My Fair Lady*) took to husband a Manhattan textile designer. ¶ The November 1963 meeting of the

American Church's House of Bishops in Little Rock, Arkansas, elected three priests to be consecrated bishops: the former priest at the Church of the Ascension, Matamoros, and the Dean of St. Andrew's Seminary, Mexico City (and brother of the present Bishop), to be Suffragans of Mexico, and the Rector of St. Matthew's Parish, Rapid City, South Dakota (and sometime Archdeacon of Columbia), to be the first Missionary Bishop of Columbia. ¶ Churchmen in the Diocese of



KEEP INNOCENCY  
AND TAKE HEED  
UNTO THE THING  
THAT IS RIGHT  
FOR THAT SHALL  
BRING A MAN PEACE  
AT THE LAST

PSALM 37:38

Northern California who need free legal aid may now obtain such through their parish priest: the request goes from him through the Bishop to the Chancellor, who calls on some fellow attorney and Churchman to take the case. ¶ A Yale graduate student (a Carnegie Fellow in English, the son of a priest and great - great - grandson of the conductor, Leopold Damrosch) plans to take to wife in June, a Connecticut College girl. ¶ Holt, Rinehart, and Winston has recently published *The Historical Road of Eastern Orthodoxy*, by the Rev'd Alexander Schemann. The thing seemed to us informative but overlong, but then, compression has never been counted a virtue among the Eastern Churches, and Father Schemann's work is based on recent research and speaks to current stirrings of interest among differing Christian traditions. (Order from 383 Madison Avenue, New York City 10017; \$6.50.) ¶ Have you prayed for your bishop lately? ¶ Late one night last autumn, a four-foot-wide chunk of plaster dropped from the 110-foot ceiling of St. George's Church, New York City, onto the pulpit and organ console. The church was closed immediately and the whole 100-year-old ceiling replaced. ¶ If you want to know how to leave money to the Church and take full advantage of present tax laws, write to the Episcopal

Church Foundation, 815 Second Avenue, New York City, N.Y. 10017, and ask for the pamphlet, "Thoughtful Giving to the Episcopal Church Foundation". ¶ The Executive Officer of the Anglican Communion (and former Bishop of Olympia) next November will become Director of the American Church's Overseas Department (the step-mother of sixteen extra-continental dioceses — eleven in Latin America). The present Director (since 1948), a former Bishop of Alaska, is retiring.

**I**n the Cathedral Church of Namirembe, Kampala, last autumn, the Archbishop of Uganda solemnized the marriage of the year-old country's Prime Minister to a former secretary of the Ugandan UN delegation. ¶ The same good woman who gave the EBC two shares of Monsanto Chemical stock some time ago made a present of two more shares. ¶ The Cathedral Church of Washington (D.C.) sponsors a 250-voice choral society which the institution's press office calls "one of the highlights of the cultural life in Washington." Concerts in the church have been free for 22 years, but admission is being charged to the three this year, with a \$7.50 top. ¶ If the address shown below is wrong or incomplete in any way, or if you will move soon, you are urgently requested to correct it and mail it to TAD.



(Don't write just to give us your zip code, but include it with any other changes.) The Post Office charges a dime to notify us of an address change (and often gets it wrong); since about 5,000 TAD readers move between issues, keeping up with them quickly becomes expensive if they do not supply the necessary information in advance. Readers outside the United States are especially reminded that if they do not give TAD their new addresses, foreign postal services won't. ¶ Last autumn when Hurricane Flora hit the island of Tobago (The Diocese of Trinidad) it destroyed five churches, damaged three beyond repair, unroofed nine, and left only three untouched. The Bishop estimated damage (including that to schools and rectories) at nearly \$200,000. Ninety percent of the island's income crops for the next year (cocoa, coconut) also was leveled. ¶ The Community of Nazareth, Tokyo, originally (51

years ago) a daughter house of the English Sisters of the Epiphany (Truro), now an autonomous Japanese order for women, has founded its first branch, St. George's Convent, Okinawa. The name was chosen because most of the money for the building was given by St. George's Parish, Schenectady, Diocese of Albany (N.Y.). ¶ The central tower of Washington's Cathedral Church was topped with its final flourish of ornate stone last October: it is the highest point in the Nation's Capitol. Underneath are a ring of ten bells and a 53-bell carillon. ¶ The Rector of Christ Church Parish, Grand Rapids, Minnesota, scouts for the Boston Bruins hockey team. ¶ The Roman Catholic Book Club gave its 1963 Champion Award to Anglican T. S. Eliot "for long and eminent service in the cause of Christian letters." ¶ God willing, the next issue of TAD will be mailed during the Ember Days of next summer.

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